6:Oliveira E-5 (1955-1958)1961 SK7 Guana SK7
Terena

maintaining its social superiority, namely the Naati. One of the incidents most frequently mentioned by the Terena occurred in 1910, and illustrates the vitality of the threefold, assymmetrical structure. A Waheré-Txané family asked the hand of a Naati girl in marriage to one of their own young men, since the two were very much in love. The grandmother of the girl (mother of her mother) refused to give her consent on the grounds that the suitor was not a Naati. She finally gave in at the insistence of her own family: her son-in-law (father of the girl) had his wife intercede with her mother (the girl's grandmother) pleading that having to feed three daughters was too much for him. Some conclusions can be drawn from this incident: 1) the importance of the women in a Terena family, being as it were the guardian of tribal tradition (a number of examples support this observation); 2) a situation typical of the transitional state of the strata; 3) the important place of the old people in the Terena social system, almost suggesting the possibility of a gerontocracy (the retention of power by old people in the modern "Village Councils" is pertinent to this hypothesis).[10] There are Naati families in Cachoerinha that continue to maintain the endogamy of the stratum marrying by preference solely from among the stratum and with difficulty tolerate a marriage of one their stratum with a Waheré-Txané.

This brings us to the conclusion that, while the dual, symmetrical structure has disappeared as a regulatory element in marriage, remembered now only as a "ceremonial principle", the threefold, assymetrical structure, while remembered by relatively few, continues to have a certain effect precarious at best, in the regulation of marriage of the Naati as a social in-group.

4. Warrior Heroes—The Xuna-Xati

The dynamic of the threefold structure depended upon the Xuna-Xati. According to the interpretation of Oberg (1948 : 284, 1949 : 28-29), the Xuna-Xati represented a social "class" midway between the Naati and the Waheré. This interpretation appears to us to be unfounded, since both the Naati and the Waheré, as well as the Kauti, could become Xuna-Xati by having *killed an enemy in battle*. Xuna-Xati represented, then the *killer*, the warrior who distinguished himself on the battlefield by killing an adversary. The Terena recount that, after having killed an enemy, the warrior put his foot on the chest of

[10] The "Village Council" an institution created by the Indian Protective Service, was at first composed entirely of Naati individuals, taking advantage of the prestige of the elders in order to have a greater voice in th communities. Later certain prominent Waheré-Txané in each local group were accepted.